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THE Lutheran WITNESS

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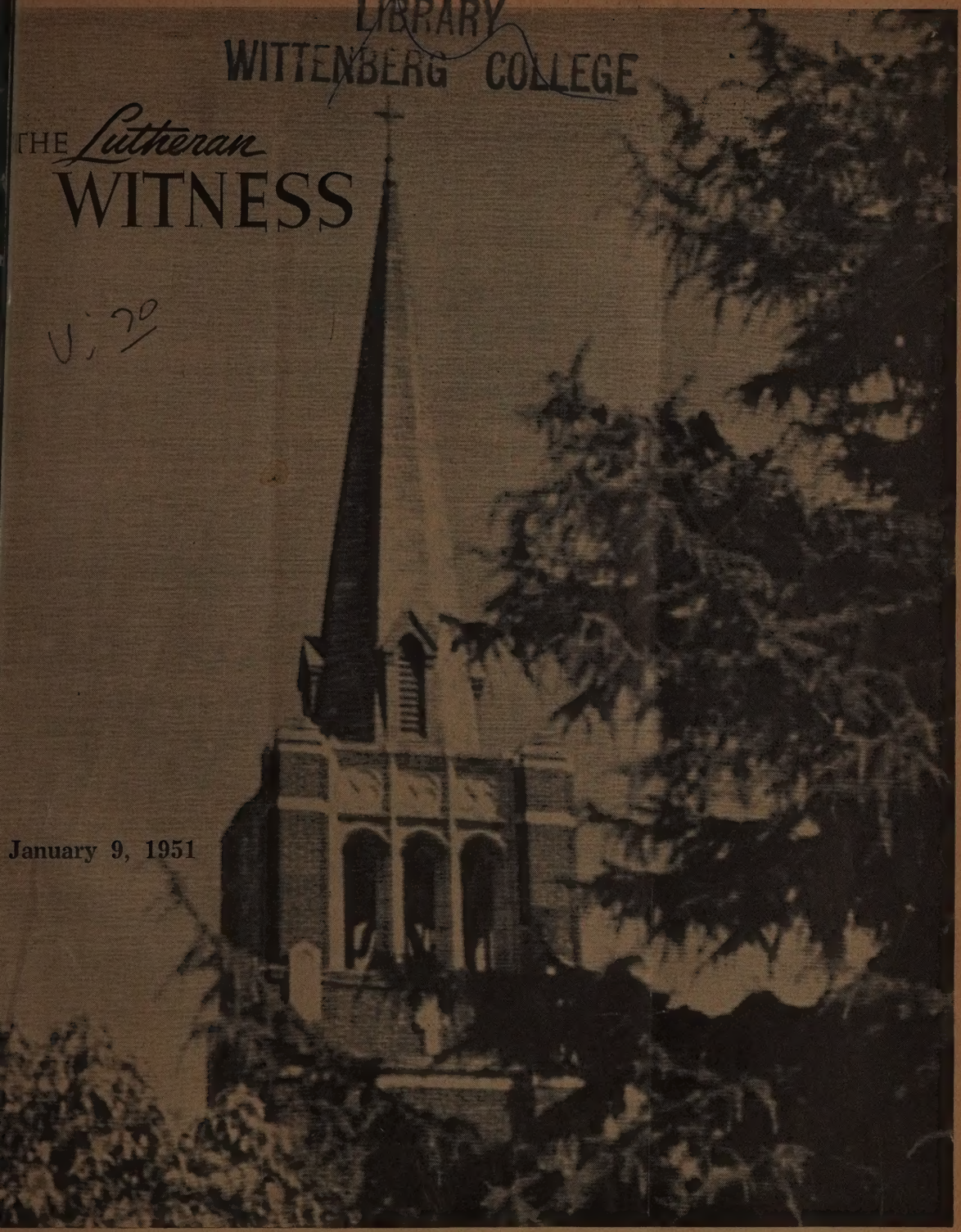

January 9, 1951

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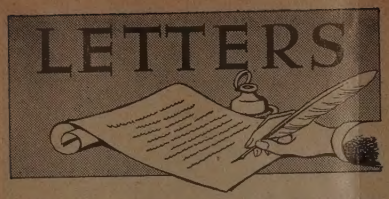

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

READERS INFORM MR. BATCH

DEAR EDITORS:

This is in reply to a letter from Mr. Thomas A. Batch (November 14). As a former member of the Catholic Church I would like to express my viewpoint. Mr. Batch points out that Lutherans grossly misrepresent the [Roman] Catholic religion. While it is true that certain individual Lutherans may do this, it is certainly not sanctioned by the Lutheran Church. No Church can have full responsibility for each of its members. The most a Church can do is teach its members right from wrong, although they cannot guarantee that they will follow everything the Church asks. . . .

Mr. Batch thinks Lutherans should propound Luther's tenets more and denounce Catholicism less. In my opinion, it is almost impossible to teach Lutheran doctrines without denouncing those of the Catholic Church. How can a Lutheran pastor explain the doctrine of salvation by grace through faith without denouncing the Catholic belief regarding good works?

Furthermore, I think the Catholic Church is far more guilty of distorting the real facts. All one has to do is read their literature or the textbooks used in their schools. . . .

Chicago, Ill. MRS. ROBT. MURPHY

DEAR EDITORS:

(As) one delivered from Catholicism . . . I cannot refrain from giving my side of the picture. . . . Having had a German Catholic mother and a German Lutheran father, I attended a German Lutheran church. . . . When I was about ten years of age, a German Catholic mission was organized, and I had to go there with my sisters and brothers. . . . After twenty-five years of impatience, not knowing which way to turn to God's house, I became a member of The Lutheran Church — Missouri Synod. . . . We have the "open Bible." . . . Also I now have the freedom of knowing I can pray to my heavenly Father myself and do not have to go to some priest and pay money to have prayers said for me. We have one Mediator, Jesus Christ, our Lord, who is at the right of God, making intercession for us. . . .

Los Angeles, Calif. E. S.

DEAR EDITORS:

. . . I would like to point out how inconsistent and un-Biblical the writer is in decrying the lack of Christian charity among Lutherans in criticizing Catholic doctrine. . . . Does pointing out false doctrine and erroneous church practice show a lack of Christian charity? Is "charity" not love for all our fellow men, which is manifested especially in bringing the pure Gospel to those unfortunates who are still living in darkness? That is the basic purpose of our church-paper editorials, with the added purpose of serving as a warning against false doctrine.

Is such criticism un-Biblical? Anyone conversant with St. Paul's Epistles will know how painstakingly and unwavering he was in pointing out error. . . . It was St. Paul's burning love for his neighbor that motivated him. . . . And what of the accusation that to point out error is not Christlike? Did Christ give assent to false doctrine by remaining silent? . . . To put the best construction on our neighbor's weaknesses is indeed Christlike, but to apply a similar tolerance when observing false doctrine is not only most un-Christlike, but even devilish.

And finally, anyone with just a fair knowledge of Catholicism versus Lutheranism will know that to "propound Luther's tenets more" necessitates a firm stand against the errors of Catholic doctrine. . . .

Huntertown, Ind. GEORGE HESS

DEAR EDITORS:

It will not surprise you . . . to hear from one who was raised a Roman Catholic but who one day came into the light of the true Christian teaching, for there are many such. . . . May those yet without the sure knowledge of the Word of the living God nor possessors of salvation by grace through faith alone trust and receive into their hearts the blessed Word of God, which standeth forever and changeth not. This is my earnest prayer in the dear Savior's name.

Chicago, Ill. MRS. D. FOSTER

WRITE THE PRESIDENT

DEAR EDITORS:

I would like to thank you for writing the editorial "Envoy to the Vatican" in the November 14 issue. . . . May all who read this do what they can in writing a letter to the President of the United States or to Congress in protest . . . and also in fervent prayer for the preservation of our blessed heritage of religious freedom and the continuance of separation of Church and State.

Lansing, Ill. MRS. L. CEDERHOLM

THEY ALSO SERVE

DEAR EDITORS:

. . . in the article "They Also Serve" (November 28, p. 387), Pastor Herrmann has very strikingly acknowledged the helpful services of a number of organizations within our Church who always have, and are now, co-operating in Synod's activities.

However, the writer believes that the American Lutheran Publicity Bureau should have been included in this list. For more than a quarter of a century our ALPB has issued millions of Gospel tracts used in our circles, has featured highway advertising by means of the outdoor poster, has arranged radio programs and other mediums of public relations and publicity for our Church. . . .

New York, N. Y. J. F. E. NICKELSBURG

ED. NOTE. — *National Lutheran Publicity Week is again being sponsored by ALPB January 28—February 4, 1951. Tracts and posters are available at 1819 Broadway, New York 23, N. Y., for the local congregation's pre-Lenten program of soul winning.*

Prayer

Dear God, on bended knee I've prayed
And Thou hast heard my prayer, I know;
Before Thy throne my plea I've laid
With arms outstretched and head bowed
low.

Not always has my prayer been brought
With contrite heart and humble mind.
Too often when I help have sought
To my own faults have I been blind.

And when Thy loving hand withheld
The gift my heart so dearly cherished,
My spirits sank, my heart rebelled,
And all my hopes within me perished.

Now teach me, Lord, on bended knee,
With quiet heart and peaceful mind,
With simple faith to come to Thee
And there my perfect answer find.

Teach me to quiet all my fears;
Teach me to look up to Thy throne;
Teach me to say, be it with tears,
Teach me to pray: "Thy will be done."

D. L. G.

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THE COVER

shows the spire of First Trinity, Oakland, Calif., the Rev. A. W. Koehler, pastor. Like the Epiphany star, so also the cross lifted heavenward on the church spire is a reminder of the Savior of all nations.

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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THE EPIPHANY OF JESUS IN YOU

sus *manifested forth His glory;* and His disciples believed on Him." is the Evangelist's comment when rding for us the first miracle Jesus ormed: turning water into wine at a. Similar *manifestations of Him-* as the Son of God and Savior of world were of course made when- Jesus used His miracle-working er. Another such *revelation of self* was had at His Baptism, when ice from heaven was heard saying: s is My beloved Son, in whom well pleased" (Matt. 3:17). All e instances we refer to as *epiph-* s of Jesus — the climax of such hly epiphanies being reached in His ious transfiguration, when the three red disciples were given the most tanding demonstration of His glory. ecially familiar to all is the Gospel ect appointed by the Church so opriately for the Festival of the hany (January 6): the coming of Wise Men from the East to worship Christ Child. There already at a ler age Jesus is *revealed* as the ior of all, both Jew and Gentile, the fulfillment of the prophecy is m: "the Gentiles shall come to thy t" (Is. 60:3).

We Share in This Grace

Let this never be forgotten: our fathers were blind heathen, living out God and without hope in the ld. But upon us has the Light ed — the glory of the Lord is risen n us. We bask in the sunshine of 's grace. Altogether without our erving we may joy in the salvation ch Jesus has made possible for us. observe the spiritual darkness still exists in our so out-of-joint ld — not only in heathen lands, but our own immediate environment. at ignorance of God! What indif- nce to the alone-saving Savior n sin and death! What callousness he face of the impending judgments holy God! What despair when life omes hard and calamities threaten! v many care little and know less of things which belong to their peace. d you and I? What grace! "God n saved us and called us with an y calling, not according to our ks, but according to His own pur- e and grace, which was given us in ist Jesus before the world began" im. 1:9).

What Shall We Be Like?

Jesus says: "Ye are the light of the ld. A city that is set on an hill not be hid. Neither do men light andle and put it under a bushel, on a candlestick; and it giveth light o all that are in the house. Let ur light so shine before men that

REV. CLARENCE DAMSCHROEDER

Grace Church, San Diego, Calif.

they may see your good works and glorify your Father which is in heaven" (Matt. 5:14-16). This, too, is something for us to consider in all earnestness during the Epiphany season. We are accustomed to hearing Jesus say: "*I am* the Light of the world." And He is just that — "the true Light that lighteth every man that cometh into the world" (John 1:9). In the climax of all our Savior's earthly epiphanies, when He was transfigured before His disciples on the mount, the record is: "His face did shine as the sun, and His raiment was white as the light" (Matt. 7:2). This was not a light that illumined Him from without, but an unearthly light, like unto the light of the majestic orb of the day, that shone from His very Person. But at another time Jesus also declared: *Ye* (you followers of Mine, you Christians) are the light of the world.

Jesus to Shine Forth in Us

Jesus is to be glorified, made visible, revealed, have His epiphany in *us*. What a high calling, then, is ours! "Ye should show forth the praises of Him who has called you out of darkness into His marvelous light" (1 Pet. 2:9). Glorious privilege of the believer! A missionary working among a cannibal people, who had already taken the life of his predecessor in that field, had to rebuke a native candidate for Baptism at one of his services. The man, not far removed from the savage, became angry and struck the missionary in the face. Though a man of great physical strength, who had achieved distinction as an athlete at college and could easily have struck back, the missionary instead simply folded his arms quietly and looked the man in the face. The savage fled from the missionary's presence with a cry. Years afterward he returned to the mission for Baptism, and, being examined, he was asked what Christian name he had chosen to be known by from henceforth. He mentioned the missionary's name, saying: it was he who taught me what Christ is like. Thus others — perhaps those nearest to us in the home or those who rub elbows with us in office, shop, or school, those with whom we are in social contact — should be able to find the way of life a little easier because of us. We should always remember that it is the Word of God which as the Divine Seed implanted in the heart begets the precious plant of faith in Jesus. You speak to others about the weather, politics, style, sports, etc. Meanwhile darkness may enshroud their soul. Neglect not, therefore, to bring to their attention that there is more in life than this present, material existence; that there is a God whom they are to serve and obey; that they have souls to save, and that there is salvation in none other than in Jesus. "Let your light so shine before men."

Spiritual Personality

As you allow the Word of divine grace and truth at all times to shine through you and from you, it will also become evident that much attention by others will be focused upon your *life*. If that is not right, not full of light, of grace and truth and righteousness and mercy, many will stumble and fall.

You are writing a Gospel, a chapter a day,
By deeds that you do and words that you say;
Men read what you write whether faithless or true,
Say! what is the Gospel according to you?

What a demonstration for Christ we Christians may thus be to the world round about us! Jesus said on one occasion to those who opposed Him: "I told you, and ye believed not; the works that I do in My Father's name, they bear witness of Me" (John 10:25). Let us think of our daily life in terms of doing one of two things with reference to our profession before men as believers: it either confirms that profession, or else it gives it the lie. When men see that your life is virtually a denial of that which you profess with your lips, then they turn away from you in disgust. Certainly your Father in heaven is not glorified through what you do. But if your walk is in accord with the Word, which you profess, then you are doing just what Jesus did, you are confirming your word with a holy life — letting your light shine "that men may see your good works and glorify your Father which is in heaven."

The Ministry of the Printed Word

By H. W. GOCKEL

Editor, "Today," St. Louis, Mo.

About four thousand years ago there was a man who had made a great discovery. So tremendous were the implications of his find that in his unrestrainable enthusiasm he exclaimed: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever!"

That man, of course, was Job, the well-known Patriarch of one of our Bible books. And his discovery? He tells us that in the very same breath: "Oh, that my words were now written. Oh, that they were printed in a book! . . . For I know that my Redeemer liveth!" (Job. 19: 23-25.)

To know that God has sent His Son into the world in the person of Jesus Christ and to know that this Christ is the world's Redeemer — that knowledge has been the compelling drive which, down through the ages, has caused consecrated men of God to reach for their pens and to proclaim the wonders of their great discovery.

Like Job, they have felt the irresistible compulsion to share the good news, to multiply their voices, to fill the world with myriads of tongues which would repeat the wondrous story. "Oh, that my words were now *written!* . . . For I know that my Redeemer liveth!"

And so from time immemorial, men of God have *written.* They have written hymns, psalms, histories, tracts, creeds, confessions, letters, sermons, pamphlets, books — all for a single purpose: that men everywhere might know that their Redeemer lives!

"We Cannot But Speak!"

It was this compulsion which, in 1844, prompted Dr. C. F. W. Walther, the founding father of our Synod, to launch a magazine *(Der Lutheraner)* the purpose of which was to sound a clear confessional note, around which all like-minded Lutherans could gather. Dr. Walther, of course, didn't realize it at the time, but his little magazine was destined to be the seed from which was to spring one of the greatest religious printing enterprises the world has ever known.

Small in number, unimpressive with respect to material resources, the fathers of our Church were keenly aware of the need for *amplifying* their missionary voice by means of the printed page. And so in 1869 the Synod gratefully accepted the overture of three St. Louis laymen who had offered their modest $3,000 printing plant — for the production of the increasingly popular *Lutheraner* and other needs of the growing Church.

Products of the Press

Spacious salesroom at Concordia Publishing House

The world has undergone almost cataclysmic changes since that day in 1869 — panics, depressions, and two world wars — but, under God's gracious guidance, the little frame printery of 1869 has grown until today it is a $1,500,000 plant, from whose mailing room and shipping room there issues $3,000,000 worth of religious printed matter annually.

Occupying the major portion of a city block, Concordia Publishing House today is a sprawling industrial plant, consisting of two large three-story buildings and one of one story, covering a total floor space of approximately four acres. It is here in this throbbing plant, equipped with some of the finest and most modern machinery, that our Church today is giving vent to the compulsion which God Himself has laid upon her: "Oh, that my words were now written! Oh, that they were printed in a book! . . . For I know that my Redeemer liveth."

And So — We Speak!

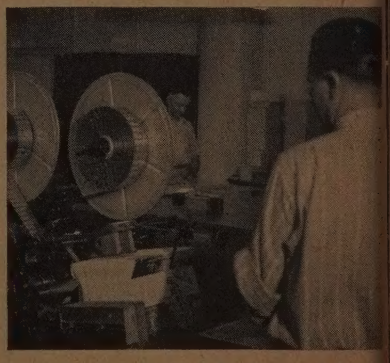
Yes, the presses of Concordia are speaking! They are speaking every day. One of their greatest and most constant audiences is the LUTHERAN WITNESS family of 306,000 subscribers to whom they bring the story of our Church at work (the modern Book of Acts) two times every month. Seventeen other periodicals, including the colorful *This Day,* issue from Concordia's presses month after month in more than a million copies.

The popular *Portals of Prayer,* with their daily devotional readings, are issued every seven weeks, each time in almost a half million copies. Throughout the United States and Canada, hundreds of thousands of lithographed bulletins are handed to worshipers every Sunday. These bulletins, too, have come from Concordia presses.

Each Sunday our thousands of worshipers send their prayers of petition and praise heavenward on the wings of song — as each sings from one of the 1,400,000 copies of *The Lutheran Hymnal* produced by Concordia within the past ten years. And their pastors reads the service from the beautifully bound *Liturgy, Agenda,* and *Lectionary,* all of which have been meticulously prepared by skilled craftsmen in the composing room, pressroom, and bindery of Concordia.

Hundreds of thousands of children in Lutheran day schools, Sunday schools, vacation Bible schools, Saturday schools, and confirmation classes are being introduced to their Redeemer or being confirmed in their faith in Him by the catechisms, Bible Histories, textbooks, lesson leaflets, and other educational materials which have been prepared by our Church and printed by our official publication house.

And our pastors, teachers, and Sunday school workers are receiving professional aids in the form of theological books and journals, teachers' manuals, and teacher-training courses all prepared by competent servants of the Church and made available through Concordia.



Connecting Link Between Publisher and Reader

Next to the press itself in importance, inventions like the addressograph are essential for the spread of the printed word

Our Audience Is the World

Because of the practical "omni-ence" of the printed word, Con-lia's publications are being read on y continent of the world and on islands of the seven seas. During past few years great forward strides e been taken in the production of nish literature in the form of theo-cal books and tracts which are g distributed throughout Latin erica. A series of Spanish devo-al booklets, similar to the English *tals of Prayer,* is being placed on the market as these lines are being written.

An encouraging development of recent years is the growing readership beyond our synodical boundaries. No fewer than 1,500 dealers, including general book stores and department stores in all sections of our country, now offer Concordia products.

Never before have Concordia's tracts (doctrinal, problem-solving, and evangelistic), of which there are now more than 150 titles, been in so great demand. Literally millions of these are finding their way into the hands of the unchurched every year. And the demand continues to increase.

Thank God for the invention of the printing press! Yes, thank Him for the foresight of our fathers, who bequeathed to the present generation a publishing house which day after day is enabling our Church to bear corporate witness to the great truths of our most holy faith. For in a measure of which the ancient Patriarch never dreamed we are now able to fulfill his ardent wish: "Oh, that my words were now *written!* . . . For I *know* that my Redeemer liveth!"

TAKE
HE SUNDAY SCHOOL IN

By ARTHUR C. REPP

Board of Education

Redeemer

Cuyahoga Falls, Ohio

ike it in where? Into your congre-gation, of course. You will probably l it set up somewhere on the con-gation's property, but hardly a part the intimate organization of the rch. Unless you are working di-tly on the staff, you will probably w very little about it, will wonder o "runs it," will not have heard ut it on the budget report, will nember only an occasional hasty tement about it in the voters' as-bly, and you wouldn't know, if one even bothered to ask you, what Sunday school is really trying do.

Does that seem to be overdrawn? t at all. It is a realistic picture of conditions found in the majority of theran churches. Perhaps this should be regarded as unusual, considering origin of the Sunday school. His-ically the Sunday school was nded outside the church and often direct opposition to it. When it was ught to this continent, it received omewhat warmer welcome and was nducted in the building of the church hout becoming an integral part of congregation.

When Lutherans of our Synod saw possibilities as an educational and ssionary agency, this general pattern thin the Protestant Church was opted. The Sunday school became agency of the church without be-ming part and parcel of the congre-ion's structure. So it still is in most tances. Members know little about do not hear of its success or failure, y no attention to its material needs, d only rarely hear who teaches and o attends. Anyone beyond the age confirmation drops the last tie until meone quite unexpectedly asks him teach; and if he accepts, he is re-troduced to the agency which he last ended as a pupil.

Blueprints Essential

What is the part which the Sunday school should play in the structure of the congregation? It should be regarded as part of the congregation, not only in theory, as now, but in fact. As part of the congregation its aims and purposes will conform with the educational objectives of the entire congregation. Every congregation has, or should have, a clearly defined aim of parish education. It should know what it wants to do, for whom it is to do this, and then know where it is going. These objectives, or let us call them *blueprints,* will indicate clearly what part the Sunday school, the parochial school, the vacation Bible school, the confirmation class, and the Saturday school are to perform in the general task of education in the congregation. Even the educational phases of the semisocial organizations of the church will find a place in this master blueprint so that all can work together toward a common goal. In this way the Sunday school will not be like a shed built alongside the church, but will be part of the general structure. It will not be a competitor to one or the other agency, but a partner within a framework set to do a common task.

Once the Sunday school is taken in, a closer relationship will automatically result. Its work and needs will become part of the entire congregation's business. Through the board of education the congregation will learn of its needs, its strength, and its weakness. The board will study the Sunday school and set up a definite policy which the whole congregation, and not only the staff, will seek to meet. A survey of the classes will indicate whether it is necessary to reach below the school-age level, whether a home department should be established. By the same token it will look beyond the confirmation level to see what is being done for the high school youth, the seniors, the young adults, and the adults.

The board will also review the community to see how the mission opportunities are being met. It will not expect the teaching staff alone to be concerned with the growth of the school. This will become everyone's task. When a periodic canvass is needed, everyone will be expected to participate. Just as general co-operation is expected for stewardship and financial canvasses, so there must be a general interest to extend the reach of the Sunday school into the community. When the Sunday school is outside the thought and interest of the entire congregation, is it any wonder that the majority of our Sunday schools are so pitifully small and their mission outreach so limited?

The congregation through its board of education will also set up a policy as to equipment and plant needs. It will soon be found that financial help is needed to meet minimum standards. Rare, very rare, is the Sunday school which has even the most necessary equipment to do a reasonably good job. The Sunday school teachers, admittedly handicapped by time, lack of expe-

rience, and the seven-day span between lessons, are additionally handicapped when they lack the proper tools. Proper seats, good lighting and ventilation, some segregation for the classes, visual aids, a teachers' library, cheerful atmosphere, all these are usually missing in the Sunday school.

A Working Partnership

In the matter of financial assistance it is most evident that the Sunday school is not a real, working part of the congregation. A very large majority of the Sunday schools operate on their own budget. They pay, and are expected to pay, all their own expenses. When the year is over, they are even expected to support the parent organization, which has not let them in. No one would think of conducting a parochial school on such an unsound financial basis. Yet it is generally assumed that the Sunday school can operate on the strength of its own nickels and dimes, and give the congregation a substantial sum of money. This financial divorce has been detrimental to the Sunday school, as it is forced to operate on the proverbial shoestring.

Even if a Sunday school could "support itself," it would lose the much-needed interest and concern of the whole congregation. When a congregation must annually place a substantial sum of money aside for the needs of the Sunday school, it is forced to examine its needs and carefully survey what it takes to do a good job. When the board of education makes its recommendations to the finance board and backs it up with the necessary evidence, everyone will have to at least talk a little more about the Sunday school. We have yet to see a "self-supporting" Sunday school which has all the equipment it needs to warrant giving the congregation its "surplus" in the form of a contribution.

Because Sunday schools are expected to be on their own financially, they must solve their own staff problems. The staff must decide its own training needs, make the best adjustment for the teachers' meeting and training courses and compete with every other organization for time, money, and interest.

The Sunday school has been condemned by religious educators as inefficient and ineffective, and much that has been said is sadly enough true. But when in addition to its inherent weaknesses it is expected to shift for itself, it is small wonder that it is a failure before it starts. The Sunday school can never be effective when it is treated like a shed or a washhouse. On the other hand, it will give greater promise when it becomes part of the main structure and is shown the dignity of a respectable room within the house. It is time to take the Sunday school in.

. . . Who forgiveth all thine iniquities, who healeth all thy diseases . . . Ps. 103:3

Medical Social Service in the Church

By PAUL W. JACOBS, Director of Medical Social Service
Wheat Ridge, Colo.

Just where would you turn if it happened to you?

You are, for instance, a young Chicago woman, at twenty-four years of age the only support of an elderly mother. Your wedding plans for next June are becoming definite. Now, suddenly, the doctor reports unmistakable evidence that you have tuberculosis and should be hospitalized at once. Utterly depressed and confused, you declare that you absolutely cannot and will not go to the hospital. What next?

Or you are the father of five children, a sanatorium patient in need of complete rest and security. But worry over your wife and family leaves you no peace, and in spite of yourself you fly into emotional outbursts that disturb the entire ward. Now comes the news that a sixth child is on the way. Medical care has to be secured for your wife and arrangements made for your five youngsters. But you are bedridden! Where to turn?

Medical Social Worker Steps In

The young lady in her desperation went to her pastor, who proceeded to call upon a Wheat Ridge Foundation medical social worker for assistance. Skillfully the worker was able to relieve her anxiety about hospitalization and build in her a sure hope of recovery. A companion was found to assure care for her mother.

The father's worries were transferred by the resident physician also to the shoulders of a Wheat Ridge medical social case worker. She, in turn, found a housekeeper for the children until the mother was physically able to care for her family herself. The opportunity of freely talking over his problems with a sympathetic listener brought such relief to the patient that his demanding behavior and his emotional tantrums tapered off. Even his wife noticed a change in his attitude. When, during one interview he expressed interest in joining the church, the worker made arrangements for the Lutheran chaplain to visit him. Eventually he was confirmed. At last he was regaining physical and spiritual health.

These troubled patients called to their pastor or their physician in their need. But it was another essential member of the team who did so much to dispel the tubercular's mental and practical difficulties — the medical social worker. Within our Church, hundreds of similar cases are handled by the highly trained personnel of the Wheat Ridge Foundation.

Teamwork Conquers TB

The medical social worker is the member of a medical team which is headed by the doctor. The worker supplies the physician, from a social study of the patient, information which will aid him to see the relationship between the social and medical problems involved in the illness. The worker also co-operates with the nurse, the dietitian, the occupational therapist, and others in the hospital setting.

Wheat Ridge Foundation medical social ker is trained to work with the pastor. Each a part in treating the patient's total per- lity.

patient can discuss personal problems with social worker, who, in turn, supplies the sician with information which will aid him nderstanding the patient's needs.

The Wheat Ridge Foundation med- l social workers are especially ined to work with Lutheran pastors. ey are convinced the spiritual min- y to the patient is very important any type of treatment. In this rela- nship between the pastor and the ial worker each recognizes the con- bution which the other makes to the ll-being of the patient.

The medical social worker is also ll acquainted with community re- rces which can be used to assist the ient and his family. The vocational abilitation office, child welfare encies, public health clinics, employ- nt offices, and many other agencies available for helpful service.

Wheat Ridge Reaches Out

The Wheat Ridge Foundation pro- m of medical social work is one of most significant developments hin the social welfare program of Lutheran Church today. The ndation was formed in 1944 as a ans to provide service for tuber- ar patients who for personal reasons ferred to be hospitalized in sana- ia closer to their homes than the theran Sanatorium at Wheat Ridge, lo., would be. The foundation was be a further extension of the work gun in 1905, when a group of Denver therans set about establishing a alth farm in Colorado. It was to vide medical service in a Christian ting of the same quality as had been ailable ever since 1927, when the alther League under Dr. Walter A. aier assumed ownership of the sana- ium at Wheat Ridge, Colo. And nds for the Foundation were to come m the same source as had provided dern equipment and top-notch care the hospital — the annual outpour- g of small contributions throughout e Church at Christmas time, when e Walther League put its Wheat dge seals on sale.

When the medical social work pro- am was first discussed over six years o, our leaders found that they would be offering a service provided by fewer than 5 per cent of the nation's sanatoria in which Lutherans were hospitalized. They learned, too, that any program of tuberculosis control depended on medical social services as an integral part. They were convinced that a medical social service program could therefore be a means of widening the services of the sanatorium and of bringing the advantages of Wheat Ridge to our Lutheran communities. The Wheat Ridge Foundation has been operating ever since to co-ordinate the activities of the Lutheran Sanatorium and the medical social service program.

The Wheat Ridge Foundation is in the process of establishing a series of regional units throughout this country and Canada. At the present time the Foundation has social workers stationed in Chicago, Detroit, St. Louis, Baltimore, and Seattle.

The Chicago regional unit is combined with the training unit. Workers, under the direction of Miss Clara Sletten, serve patients who have tuberculosis at Oak Forest Infirmary and the Municipal Tuberculosis Sanatorium. They also assist families of patients who are receiving treatment at the Wheat Ridge Sanatorium.

The Detroit unit, opened in August, 1949, is under the direction of Miss Jeanne Niles. Miss Niles divides her time between Fairview and Resthaven sanatoria. The demand for her services far exceeds the amount of time that she has available.

Miss Betty Erhardt began her work at Robert Koch Tuberculosis Hospital near St. Louis in September, 1949. Miss Erhardt has been repeatedly commended for the fine service which she has given to the patients that have come to her attention.

We placed Miss Jean Bullock at Mount Wilson Hospital, Baltimore, Md., in August, 1950. Miss Bullock is the first medical social worker in any of Maryland's State tuberculosis hospitals. Patients are finding her a real help with their personal problems.

On October 1, 1950, Mrs. Valerie Koschnick began her work in the outpatient tuberculosis clinic at the King County-Seattle Public Health Department. She is assisting patients who have been discharged from Firland Sanatorium in Seattle and who need help in meeting their responsibilities in home and community. In the brief period that she has been in Seattle the demands for her services have been tremendous.

Scholarships Offered to Trainees

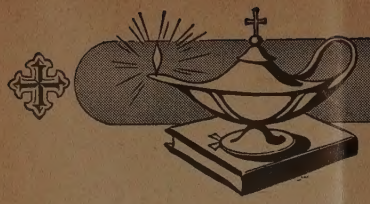
The scarcity of trained Lutheran personnel was so apparent from the beginning of the Foundation that it immediately set about developing a training program. The Wheat Ridge Foundation scholarships for graduate training in medical social work are available to qualified young Lutherans who have completed undergraduate college work. The course in social work at Valparaiso University, for instance, offers the proper basis for graduate social work, and several Valparaiso graduates continued their studies on Wheat Ridge scholarships. Successful applicants are sent to accredited schools of social work, where they spend two years in advanced study.

After receiving their Master of Arts degree the students receive a year of practical training in Chicago before being sent to one of the regional units. Here they receive further case experience with patients and with the pastor who is included in the medical team. At present nine are studying in graduate schools and seven are completing training in Chicago. Preparations are being made for the placement of more workers in various Lutheran communities during 1951.

Demand Far Exceeds Supply

Lutheran personnel in the field of medical social work is much in demand. Leaders in health and welfare have repeatedly stated that they are pleased to see a church-related organization, such as the Wheat Ridge Foundation, meet definite social needs in a skilled professional manner. In our growing church there will be an ever-expanding need for new recruits to this calling of mercy. We trust that many of our youth will feel compelled to enter our universities for medical social service training. We trust that the love of God will compel the members of our Church to provide the increasing measure of prayerful and financial support needed to continue the Foundation's work of Christian love.

The social worker is a member of a team of which the doctor is the head. She participates in staff discussions and makes her contribution to the rehabilitation of the patient.



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9**

The Pattern of Welfare

Among the many improvements in the statistical section of the 1951 *Lutheran Annual* is the listing: "Health and Welfare Agencies Within the Synodical Conference." Readers would do well to turn to pages 163—167 for this panorama. Classifications are Child Care, Homes for the Aged, Hospitals and Sanatoria, Service Agencies, Institutions for Handicapped, and Federations. Agencies are listed according to States, and a key provides specifications as to the type of care or service rendered by each. The charts cover 23 child care agencies, 17 homes for the aged, 25 hospitals and sanatoria, five service agencies, and five miscellaneous institutions. Doubtless the listing can be improved, but nowhere else, to this writer's knowledge, will the average reader find so complete and helpful a picture of the welfare agencies operated by the Christians with whom he is most directly related. In the coming months the LUTHERAN WITNESS hopes to present articles from the field giving a survey of the major types of this great welfare program. Church members sometimes allow themselves to get the idea that church work is simply the operation of parishes and the gathering of funds. Here are several devices to remedy that point of view.

Winter

Most of our readers live in climates that experience winter. For the adults that becomes increasingly a season which they characterize as "bad weather." They have to shovel snow and coal, they have to bother with changes of clothing, they fret under coughs and colds.

But God invented winter, and He promised that it, among other things, should not fail, "while the earth remaineth." It's the time for nature to gather new resources, to rest awhile from production of growing things, to store up water in the soil for new crops.

In the snow country the youngsters dash into the drifts with abandon and slide down the icy hills. The oldsters look at them sometimes with a bit of petulance. Can't they ever rest?

Well, let winter slow you down and accept its function with grace. Our farming forefathers knew how to enjoy winter with leisurely catching up on the chores and long winter evenings with stories and roasted apples and popcorn. City dwellers have to shiver on street corners and splash through slush when evening comes, but they, too, can enjoy the fire and a bit of more time for fellowship and hospitality. Here comes the time for a new acquaintance again with the folks at home! Here comes leisure for some good music and for some plain honest reflection upon the march of time and the state of the world.

People say that the great outdoors speaks to them of God in the summertime. Fine. But the cozy indoors has tremendous possibilities for tempering and quickening the life of the spirit.

Perhaps it's not without design that most of Christendom reflects upon the life of Our Lord, from Cradle to the Cross, in the wintry months. For He came to share our discomforts, and more — He came to return to our innerselves and live and grow there with His life and peace. Let's think about these things — in winter.

Distress of Nations, with Perplexity

The Lord Jesus does not paint a rosy picture of the last days of this earth. He predicts that nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. He speaks of the persecution of His people, of the treason and hatred within Christendom, of the coming of many false prophets, who shall deceive many. He predicts that because iniquity shall abound, the love of many shall wax cold. He says that there shall arise false Christs and false prophets, who shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. What a gloomy picture! Gloomy? Only in part. The silver lining is so bright that God's people rejoice in its glorious light.

Let us note, in the first place, that it is not possible for the false Christs and false prophets to deceive the very elect. Let us remember that the Lord says: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven" (Matt. 5:11-12). Shall we idly fold our hands and wait for the Lord's coming just because the signs of the Last Day are multiplying? Never! for one of the signs is the fact that the Gospel of the kingdom shall be preached in all the world for a witness unto all nations (24:14). To preach the Gospel is our Christ-given task. "Blessed is that servant whom his lord when he cometh shall find so doing" (v. 46)! Distress of nations, with perplexity! A dark cloud? Jesus says: "Then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:27-28).

The World Crisis

At the conclusion of a White House conference of congressional leaders of both major parties December 13, Senator Taft of Ohio, acting as spokesman for Republicans who attended the conference, dictated a statement to reporters in which he said in part: "We agreed fully that a dangerous emergency exists for the people of the United States." This dangerous emergency, however, does not exist for the United States alone — the whole world is facing a crisis! One half of the world is arrayed against the other half. The cold war has been going on for some time. The hot war has begun in Korea and elsewhere. Casualties are mounting, and already they are the fourth highest in the history of the United States, and this though World War III is not supposed to have begun as yet.

What is at stake? What are we fighting for? Some ink only in terms of our material wealth or of our high andard of living. What will happen to all of that if ommunism triumphs? The economic scene in Communistic ountries is not too reassuring. More important, much more nportant, though, is the preservation of our great free- oms — freedom of speech, freedom of the press, and above ll, freedom of religion. Thousands came to America to be ble to worship God according to the dictates of their own nscience. The right to do that has been guaranteed to all tizens of the United States by its Constitution. The same true of the British Empire and some other countries. hat freedom will be seriously restricted and eventually lost ntirely under Communism. Behind the Iron Curtain re- gious worship is permitted only as it serves the purpose the atheistic dictators. Pastors never know how soon eir work will be stopped or they may disappear from their mily and parish. Atheism will never triumph over the hurch of Jesus Christ (Matthew 16:18); but atheistic rants can make it exceedingly difficult for the disciples Jesus Christ to be witnesses unto Him and particularly r the overseers over His flock to feed the Church of God, hich He has purchased with His own blood (Acts 20:28). ccordingly, not only the world as such, but also the Church facing a crisis. But the Church knows to whom to turn in s distress. "God is our Refuge and Strength, a very present elp in trouble. Therefore will not we fear. . . . The hea- en raged, the kingdoms were moved; He uttered His voice, e earth melted. The Lord of Hosts is with us; the God Jacob is our Refuge" (Ps. 46:1, 2, 6, 7). The Lord Him- lf invites His people to come to Him in distress; He says: Call upon Me in the day of trouble; I will deliver thee, nd thou shalt glorify Me" (Ps. 50:15).

What Is Wrong with Gambling?

God's Law declares that it is sin, because it violates ne commandment of love and, more specifically, the com- andment: "Thou shalt not covet." It is a sin against oth God and the gambler's neighbor. The commandment rbidding covetousness is God's commandment. It is in- uded in the general commandment: "Thou shalt love thy eighbor as thyself." Now, let the gambler apply this ommandment to his gambling. The gambler is trying to ke something from his neighbor without giving him some- ing of equal value in return. The fact that the man on ne other side is doing the same does not eliminate covetous- ess from either heart. The fact that two may agree to ommit adultery excuses neither the one nor the other.

What about the responsibility of Christian stewardship? ly money is not my own, but God's. I am merely its ustee, or God's steward, and I must give an account to od for the way I use and invest it. I am to use my talents, ncluding my money, to His glory and for the welfare of ny neighbor. And I must be concerned not only about my wn business and profits, but also about those of my eighbor. Let us apply that to gambling. Jesus says: "It is nore blessed to give than to receive" (Acts 20:35); will the ambler say: "It is more blessed to lose than to win"?

Gamblers, in an effort to justify gambling, at times point o types of business where the profit motive dominates. ranted that there are such evils in business, that does not nake gambling right. Wrong is wrong, no matter where it s found. Every form of covetousness is sin. The same God who says, "Thou shalt not steal," also says, "Thou shalt not ovet." Crime never pays, and gambling never pays.

War Casualties on the Home Front

Some of the saddest casualties in war are on the home front. As a matter of fact, the home itself is one of the first. The home suffers when the fighting men report for duty. Millions have suffered the pain of parting as dear ones left for military service. Fathers, husbands, brothers, sons, yes, now also daughters, have waved farewell to the homes where they will be so sorely missed and for which they will endure that painful malady called homesickness.

But the home suffers in another way. Even in peace- time, too, many mothers have found it necessary or expe- dient to seek lucrative employment outside the home. In war the urgency to do that is even greater. The nation's welfare may demand it. In Missouri, for instance, it will be hard to find more workers to man production machines as this nation puts its defense system into high gear. Charles A. Ricker, head of the State Division of Employ- ment Security, estimates, according to the AP, that Mis- souri's stock of unemployed workers is not more than 65,000. Accordingly, he suggests that employers turn to the kitchen and train housewives for defense production. However, at once a number of questions arise. One of the most serious concerns the children in the home. Will our generation rear another crop of neglected and delinquent children? While we are girding ourselves with all speed to meet the enemy abroad, someone must give serious attention to the problems on the home front, particularly to those of the home itself. Someone must be concerned about the children whose mothers are employed in war-production plants.

Murder by Proxy

David was guilty of the death of Uriah, though the victim died miles away. To rid himself of the embarrass- ment of Bathsheba's husband, David instructed Joab in a letter, saying: "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die" (2 Sam. 11:15). Joab did that, and Uriah died. God, however, sent Nathan to tell David: "Thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife and hast slain him with the sword of the children of Ammon" (12:9). David killed for his own advantage.

Killing for one's own personal advantage need not always be as premeditated as in David's case. In his proclamation of the existence of a national emergency President Truman said:

> I summon all citizens to make a united effort for the security and well-being of our beloved country and to place its needs foremost in thought and action that the full moral and material strength of the nation may be readied for the dangers which threaten us.
>
> I summon our farmers, our workers in industry, and our businessmen to make a mighty production effort to meet the defense requirements of the nation and to this end to eliminate all waste and inefficiency and to subordinate all lesser interests to the common good.

This is well said; but what if producers, be they repre- sentatives of labor or capital, for their own personal and selfish interests either do not produce as rapidly as they should or produce defective materials? What if some moth- er's son, some wife's husband, or some baby's father has to die on the fighting front because someone has for his own selfish gain failed in his duty? Such things have happened in the course of history. Such a person is not only a traitor to his country, but the killer of those who lost their lives through his selfish regard for personal profit.

News

WORLD

Czech Communists are reported to be turning to the Bible for proofs that the Communist idea of property is truly Christian. "Property rights according to Christian moral laws should not be absolute rights, but must serve the welfare of the collective and the individual. Private property according to Catholic laws can be expropriated if it helps the common welfare. God has created the land and gave it to mankind for use as a collective. The thought of the co-operative system is basically a Christian theory because it prompts and teaches Christian love of neighbor." The State office of Church affairs is reported to be compiling proofs from the Bible and will attempt to explain Biblical miracles from a scientific viewpoint. The theories are to be presented especially among the peasants.

When a shipment of Bibles from the American Bible Society arrived recently in North Korea, 1,500 Christians crowded a large church and sang "A Mighty Fortress" as the boxes of New Testaments were opened. No Scriptures had been received north of the 38th parallel since the end of World War II. So great was the call for Bibles in South Korea after World War II that shipments had to be rationed for fair distribution. This Bible-loving people has had the complete Bible in their own language since 1911, when it was published jointly by the American, British, and Scotch Bible Societies.

CHURCH

Parents of Sunday school children should be better informed of their Church's teachings on social and ethical questions, a group of Sunday school teachers told the Board of Christian Education of the Presbyterian Church U. S. A. at a meeting recently in Atlantic City, N. J. The Church was specifically urged to let parents know where it stands on economic justice, race relations, gambling, and vice.

A biology textbook will soon be in use in Seventh-Day Adventist schools which is said by the Church's education department to be "the only textbook, scientific in every respect, that gives the Bible story of creation." Author of the 700-page volume is Dr. E. S. Booth of Walla Walla College, Wash. The new text also points out the evil effects of tobacco and liquor.

Conversion of the ten top-opinion makers in any community was recommended by Dr. R. L. Smith, Methodist publisher, of Chicago, to a Methodist church press conference as the most effective method of re-making a community. He suggested it is time for the Church to adopt strategy to "capture" these ten leaders by going after them as the political parties do.

Opposition to use of the A bomb in Korea has been expressed by most Korean Christian churches, according to a release from Seoul via *Religious News Service*. Christian leaders agree that to resort to the bomb would lead to strong criticism of the U. S. among Asiatic nations and would be of doubtful value in bringing about a radical change in the Korean conflict. Religious organs in Korea generally agree that compromise between the U. S. and Communist China would not be the proper way of settling the Korean war.

A temporary settlement by negotiation between contending powers in the Korean crisis was suggested by Dr. O. Frederick Nolde, director of the Commission of Churches on International Affairs, in order to avoid total war. He said that such a settlement must be a "justifiable compromise," however, and not appeasement. He stressed the urgent importance of churches throughout the world being in close touch with their national governments in order to encourage restraint and moderation in conducting international affairs in the present tension.

LUTHERANS

An award to honor 4-H club members who excel in church work has been planned by a Minneapolis committee of representatives from four Lutheran bodies, including the Missouri Synod. The medal, inscribed with "God — Home — Country" and with religious and 4-H club symbols, is to be given for 150 hours of service, a knowledge of the Church's teachings, regular Bible reading, and a special church or club project.

Chinese Communists have arrested and imprisoned the Rev. Felix Paulsen, superintendent of the Schleswig-Holstein Mission in Kwangtung Province in the southern part of China, according to word received in Hong Kong by the China Branch of the Lutheran World Federation. He and four Chinese coworkers arrested with him have been taken to Canton for trial on charges of "too many associations."

Russia's Lutheran Church no longer exists as an organization, according to a paper by the Rev. Edgars Kiploks, a DP pastor who was recognized in his native Latvia as a specialist in church history. Now associated with Grace Lutheran Church, Watertown, S. Dak., Rev. Kiploks says that the Church which once had more than 1,250,000 members must be considered as destroyed completely in Russia and Siberia although it still exists with difficulty in the Baltic States, Bessarabia, and the Western Ukraine (all part of the U. S. S. R. since World War II). Lutheranism has existed in Russia since 1558, but for the most part the Church was one of German immigrants, whose coming was encouraged by some of the Czars, many of whom had German or Danish Lutheran wives. In the early 19th century the Lutheran Church had a good reputation and supported its own schools and charitable institutions. Opposition to foreigners in the latter 19th century brought persecution to the Lutherans. The decline continued through banishment, deportation, war, and persecution down to the present. . . . A Lutheran World Federation news bulletin from Geneva notes that an article entitled "Religion and the Church in the USSR," published in the *Great Soviet Encyclopedia* (Moscow, 1948), mentions the Lutheran Church as eighth among Russian religious communities, "mainly in the Estonian and Latvian Soviet Republics." There is no explicit mention of Lutherans in other parts of the Soviet Union.

Prof. Arthur Herbert, President of the Lutheran Memorial Hospital Association of Newark, N. J., has been working with postal authorities in Washington and Cuba to arrange issuance of a commemorative postage stamp in 1951 honoring Nurse Clara L. Maass. A graduate of Lutheran Memorial, Nurse Maass voluntarily gave her life in 1901 in the U. S. Army's experiment to determine the cause of yellow fever. She was the only American to die, and knowledge gained from the study enabled Dr. Wm. C. Gorgas to clean the tropics of the fever and make possible the building of the Panama Canal. In her honor, Upsala College, East Orange, N. Y., recently dedicated a newly acquired women's residence as Clara Maass Hall.

The Future of Synod

The future belongs to God. He is ıe Creator and Preserver of all things. ie rules over all. The future is in His ands. The days ahead must serve His racious purpose for men. When His racious purpose shall have been ac-ɔmplished, then the end shall come.

The future also belongs to the hurch. She is God's creation; she is ıe body of Christ. The gates of hell annot prevail against her. Nothing on arth is as sure as the continuation of ıe Church, because the Church has ıe God-given assurance that the Word ıe preaches shall not return void, but shall *accomplish* that which I please, ıd it shall *prosper* in the thing where-nto I have sent it."

What of Synod's future? Synod can ave a future only if God is with her ıd preserves her faithful to His Word.

God has richly blessed our Synod in ıe past. The prophecy of Is. 60:22 has een gloriously fulfilled in this our day. A little one shall become a thousand, ıd a small one a strong nation: I the ord will hasten it in his time." Synod as grown from a few thousand to 756,860 baptized members. A little ver a hundred years ago our church ody was active only in a small part these United States. Now she is at ork in every State of the Union, in ost of the Provinces of Canada, and ı twenty-two other parts of the world. ı the last ten years adult accessions taled over a quarter million. Sunday hool enrollments have more than ubled in the last quarter century. lmost two thousand mission stations ave been opened since 1925. Synod as had a wonderful past.

Our past is only an indication of hat our future under God might ell be. Considering the great things od has done for us, and the relatively ttle we have done with our time, lents, and treasures, we do well to pent of our slowness and to dedicate urselves anew in the coming year to eater efforts in bringing the precious ospel to a world staggering toward ernal doom.

Under God the best years of our ynod's history still lie before us. The awful days through which the world is passing are fraught with special opportunities for the Church and also for Synod. The darker the night, the brighter the light. Let your light shine! His promises are yea and amen. "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles. . . . No weapon that is formed against thee shall prosper. . . . Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." . . . What more can we ask for?

Therefore "stand fast in the faith, quit you like men, be strong." "*Enlarge* the place of thy tent . . . *spare not, lengthen* thy cords, and *strengthen* thy stakes" (Is. 54:2). This is the challenge of God to His people for the new year. "Work, for the night is coming." Work as you have never worked before. Expect great things of God. Pray fervently and without ceasing that the Word of God may have free course and be glorified. Then go out and do great things for God. And the future? That is as bright as the promises of God.

J. E. HERRMANN

The SYNODICAL SCENE

Committee on Doctrinal Unity

Available as Conference Speakers

The recently appointed Committee on Doctrinal Unity of The Lutheran Church — Missouri Synod met in Chicago on December 4 to organize itself and to chart the work that lies ahead. The Executive Committee consists of Prof. Walter A. Baepler of Springfield, Ill., who will serve as chairman; Prof. Martin H. Franzmann of St. Louis, who will serve as vice-chairman; and the Rev. Werner H. Jurgens of Leavenworth, Kans., who will serve as secretary.

The Committee resolved to meet as early as feasible in 1951 with the union committees of the sister synods of the Synodical Conference. Since the honorable American Lutheran Church has now also accepted the *Common Confession,* a meeting with its Fellowship Commission will be held in the near future.

Welcome Suggestions

The members of Synod were encouraged by the recent Milwaukee Convention to send any suggestions regarding the *Common Confession* to the Committee on Doctrinal Unity. The members of this Committee are also ready and willing to accept invitations to speak before larger conferences on the *Common Confession.* Requests for such service are to be sent to the chairman, Prof. Walter A. Baepler, 1403 Concordia Court, Springfield, Ill.

The other members of the Committee are Prof. A. O. Fuerbringer, Seward, Nebr.; Pastor George Maassel, Napoleon, Ohio; Pastor George Meyer, Bristol, Conn.; Mr. Walter Blume, Glenburn, N. Dak.; Mr. Herbert Knopp, Valparaiso, Ind.

WERNER H. JURGENS, *Secretary*

Seminary Chorus to Tour

After its annual concert January 20 in St. Louis, the Concordia Seminary Chorus plans to leave for a seven-day 2,100-mile tour which includes appearances as follows: January 24, Freistatt, Mo.; January 25, Oklahoma City; January 26, Austin, Tex.; January 27, afternoon at Houston, evening at Port Arthur, Tex.; January 30, Little Rock, Ark.; January 31, Steeleville, Ill.

Now in its 49th season, the chorus includes the members of the Lutheran Hour Chorus and numbers 75 male voices. It is conducted by Dr. William Heyne, who has included on the program Bach's chorale cantata *Sleepers, Awake!* Violin accompanist is Robert Bergt of the St. Louis Philharmonic Orchestra and student at the Seminary.

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The Nigerian mission of the Synodical Conference is served by 21 American missionaries, has 350 evangelists and teachers. In fourteen years it has grown to a membership of 19,674, with 110 elementary schools, a high school, a normal school, and a seminary for training of pastors.

The Church of All Nations

Good Shepherd Church, Mexico City, received into membership by confirmation on October 29, 1950, a group of eight young people who were born in five different countries: India, Mexico, Spain, Sweden, and the United States. Front row, left to right: Misses Britta Werner, Colette Papp, and Karen Zertuche; the Rev. B. J. Pankow; Misses Lilia Zertuche and Maud Westring, daughter of the Swedish diplomatic minister. Back row: Raphael Bonneau, son of the French ambassador; Carlos Dorrenburg; and Horace Zertuche

Midcentury White House Conference on Children and Youth

Broad perspective is needed to evaluate the benefits which will derive from the Midcentury White House Conference on Children and Youth, held at the National Guard Armory in Washington December 3—7. The more than 5,000 delegates included men and women from every lay and professional department of American life and from more than 30 foreign countries. Each State and country had been urged to include a sprinkling of young people in its delegation. And that large net also caught about a hundred Lutheran men and women, the largest number in one delegation from South Dakota.

This tremendous assemblage of talent was divided into work groups of about 120—130 each to deliberate for two days on thirty-five different but related factors which affect the spiritual, mental, and physical development of children into healthy mature personalities. Each group was provided with a subject, a chairman, a recorder, and an order to bring back to a final plenary session for ratification a brief refinement of its findings and recommendations.

The conference was serious-minded. The approach of each group to its subject held a kind of prayerful gravity. There was about the infrequent bursts of humor a feeling that they served only momentarily to relieve the tensions of people troubled in the face of an emergent problem.

Youth Speaks Its Mind

The young people were given first opportunity to speak their minds of conditions in our civilization which either encourage or disturb them. They acquitted themselves with a simple, incisive eloquence which would have done credit to many a delegate their senior in years. And not infrequently they spoke truth with such shattering clarity as to leave their elders pink-cheeked with embarrassment. Such a contretemps occurred early in the plenary sessions when a farm boy laid back layer after layer of our How-Much-Can-I-Get way of life to reveal our How-Much-Can-I-Give philosophy.

These young people spoke from the depth of their idealistic convictions and with the hope of persuading the conference to bring our way of life into closer harmony with the basic Christian philosophy to which we give lip service. But as the conference neared its close, they could be seen gathered in little knots here and there, as though to take refuge in each other from their common disillusionment.

How Church Helps Family

The writer was appointed chairman of a group whose purpose was to consider what tangible contributions the Church can make toward stabilizing the family. Its final recommendations urged formal courses in family counseling for all institutions engaged in training church leaders, thorough religious instruction for parents and children, harmony between stated beliefs and daily living, daily family devotions, and discussion of religion in its application to daily living, and co-ordinate status for the Church among agencies serving the family.

It is from these small groups — meeting, matching opinions, testing theories, comparing methods — that eventual good will crown the effort of the conference. For the co-operative process of refining which reduced the aggregate learning, experience, and opinion of 120—130 people to five or six basic recommendations cannot fail to have left an indelible impression upon the minds of most participants. For members of our Church who attended, the conference furnished facts about the national framework in which our own children's and youth programs must be conducted.

The most-discussed issue of the conference was the question of released-time religious education, strongly favored by many Protestant and Roman Catholic Church delegates and unremittingly opposed by delegates of the Jewish faith. Recommendations favoring this issue were canceled in the late voting of the final plenary session.

The most evident indication of the conference and of samplings taken among youth from round the world: Our civilization must immediately begin to live its faith or lose the confidence and patronage of youth.

Hugo K. List, Saginaw, Mich.

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Another Ranch Raises Boys

A quarter of land about twelve miles from Fargo, N. Dak., is being developed for the raising of a most valuable crop — teen-age boys. One home has been modernized for the use of several boys and the house parents, Mr. and Mrs. Ottis Hinz, formerly of the Minnesota Boys Town, Cambridge, Minn. Another twelve-room house has just been bought and moved to the grounds so that place for twenty boys will be possible on the ranch. Superintendent Albert Bartz writes that the ranch offers boys fourteen years or older who come from broken homes or no homes at all a chance to grow up in Christian home surroundings.

Church home for the boys is Grace, Fargo, Dr. A. H. Grumm, pastor. One of the "ranchers" is receiving confirmation instruction, and all are under the influence of God's Word daily. Mr. Bartz, a member of Trinity, Amenia, the Rev. J. Fritz, pastor, has appeared before State conferences and conventions and finds that active support is being given the project by the Lutheran Laymen's League, the Lutheran Women's Missionary League, and the Walther League, as well as by many individual donors. With divine blessing the effort first undertaken by the Good Samaritan Society under the direction of Rev. August Hoeger is flourishing. Greatest need at present is a workshop to keep the boys busy during the winter months when they are not occupied with their daily chores.

At White House Conference

Seven of a group of eleven Missouri Synod Lutherans who attended the Midcentury White House Conference on Children and Youth, December 3—7, in Washington, D. C., are, l. to r.: Olinda M. Roettger, Washington, D. C., Washington secretary of Synod's Department of Public Relations; Arthur L. Miller, St. Louis, Mo., Executive Secretary of Synod's Board for Parish Education; Rev. Edgar F. Witte, Chicago, Ill., Executive Secretary, Lutheran Charities of Chicago, and a member of Synod's Committee on the Family Life; Prof. A. O. Fuerbringer, Seward, Nebr., member of the State Youth Commission; Rev. E. Buckley Glabe, Minneapolis, Minn., Executive Secretary of the Minnesota Children's Friend Society and Social Service and member of Synod's Social Welfare Committee; Rev. H. F. Wind, D. D., Buffalo, N. Y., Executive Secretary of Lutheran Service Society of New York; Rev. Hugo K. List, Saginaw, Mich., institutional chaplain and member of the Michigan State Youth Commission by appointment of the Governor. Not available for picture: Rev. A. G. Deke, Indianapolis, Ind., Executive Secretary, Lutheran Child Welfare Association of Indiana; Rev. L. W. Draheim, Kansas City, Kans., representing Social Service of Kansas; Prof. W. Schmidt, Springfield, Mass., College Psychology Department; and Rev. S. D. Widiger, Executive Secretary, Lutheran Children's Home, Winfield, Kans. (Seth Muse Photo)

Mountain Meeting Place

rvices have been conducted in this home of Mr. T. Garcia, Trinidad, slightly over a year. Picture rolls, flannelgraphs, and the newly ived kerosene projector for filmstrips and slides greatly aid the evangelistic work (H. Kretzmann Photo)

From Ancestor Worship to Christ

The mountain people of the Philippines are for the most part pagan. Over 200 children and adults are now attending meetings regularly at Guinzadan since work began in September, 1950 (H. Kretzmann Photo)

ospel Penetrates Philippine Mountains

Although a form of Christianity has ng been known in the cities of the nilippine Islands, the rugged moun- in areas are still virgin mission terri- ry. Last September, entry for the st time was made by means of a ree-week evangelistic campaign into uinzadan, Mountain Province, North entral Luzon, about seventy miles rth of the Lutheran mission at aguio. Missionary Herbert Kretz- ann and Theological Student Simon lagot serve the area from head- uarters in Baguio. Mr. Bilagot, a na- ve of Guinzadan, has many contacts nong the people, who belong to the ankanaey tribe of the Igorots.

Most of the Igorots (the general me designating the mountain inhab- nts) are still pagan. Theirs is a re- gion of ancestor worship and of anyaos," or festivals of sacrifice to gan gods. Now the primitive dances d chants are being replaced by the ving Gospel of Christ Jesus. During e three-week campaign in September ecial reading classes were conducted r young people who had little or no ading knowledge of their language. indergartners were gathered into ecial morning classes. Evenings were ed for evangelistic meetings, first for e children and then for adults. Both es and hearts were brightened with ble story filmstrips and Sunday hool flannelgraphs.

Every other Sunday at present issionaries Kretzmann and Bilagot come to Guinzadan for regular services, Sunday school, and doctrine classes. The people eagerly await their coming, and one hearer has fixed up the space below his house as a meeting place for the 200 children and adults who regularly congregate. Those who have learned to read are buying New Testaments, and opportunity is opening to enter the dozen barrios (villages) near by which have not been touched by the Gospel. If only more missionaries were available!

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Conviction that Chinese Christians can fare better without American missionaries has brought about the decision of many Presbyterian missionaries to leave China and return home. Dr. Lloyd S. Ruland, Foreign Missions Secretary of the Presbyterian Church in the U. S. A., said after a recent visit to Hong Kong that the Communist propaganda campaign against the U. S. appears to be trying deliberately to involve Americans in China in situations of public humiliation. He cited the case of a Ginling College teacher who was arrested on the complaint of a student for having changed the phrase "U. S. forces in Korea" to "U. N. forces in Korea" in a paper written by the student. On the other hand, Dr. Ruland is of the opinion that the native Chinese Church seems to have gotten its "second wind" after the first pressure brought upon it by the new regime, and that it is growing both in attendance and membership. Chinese youth are playing an increasingly active role, he said. Conditions vary throughout the vast country, and in some places persecution of Christians is severe, and youth are the Church's worst enemies.

My Mission Prayer

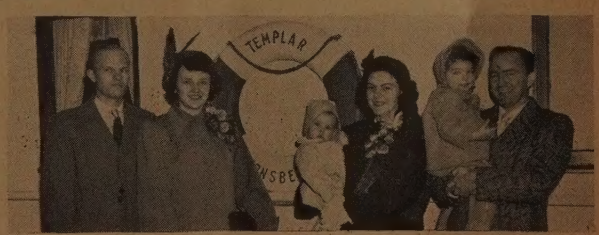
If I had but one week to live . . .
One week to give my best to life . . .
I'd spend those seven precious days,
Before I leave this earthly strife,
In truly earnest meditation
On Thee, dear Lord, our one Salvation.

I'd pray and work with all my strength
And use each one remaining hour
To spread the news of Thy sweet Gospel
Which surely by almighty power
Can cleanse the sick of soul and mind
And bring sweet peace to all mankind.

But, knowing not my lifetime's span,
I hereby dedicate to Thee
That time, which Thou alone dost know . . .
The minutes, hours left to me.
Help me, my Savior, precious Friend,
To live for Thee until my end.

So that, when my brief life is past
And I shall meet Thee face to face,
I'll hear from Thine own tender lips:
"Well done, My child and heir of grace,"
And standing near my side will be
Those precious souls I led to Thee.

RUTH SOELDNER



To Nigerian Mission Posts

vo new missionaries, with their families, left New York December 7, 50, bound for the Lutheran Synodical Conference Mission in Nigeria, est Africa. They are, l. to r.: The Rev. Edgar Greve, Mrs. Greve, rs. Morris G. Watkins, holding Stephen, and Mr. Morris G. Watkins, lding Sharon. Pastor Greve, a graduate of the Wisconsin Synod minary at Thiensville, Wis., will become a traveling missionary in e flourishing Nigerian Lutheran Church, and Mr. Watkins, a graduate Concordia Teachers College, Seward, Nebr., will be stationed at the training school for native evangelists and teachers

DEATHS

Frederick William Horstmann (March 1, 1880, New Minden, Ill., to December 7, 1950, Holgate, Ohio), son of Christ and Carolina Busse Horstmann, graduated from Concordia Seminary, Springfield, Ill., 1909. Pastor of congregation at Binford, N. Dak., 1909 to 1911; Trinity, Springfield, Mo., 1911 to 1914; St. Paul, Slater, Mo., 1914 to 1924; St. Paul Congregation (Flat Rock), Napoleon, Ohio, 1924 until his retirement in 1945. In 1909 married Agnes Keller, Hoyleton, Ill., who survives with three sons. Funeral service at the home conducted by O. G. Hebestreit; at Saint Stephen's, Defiance, Ohio, the Rev. F. W. G. Mueller, officiant; the undersigned, preacher; committed, Riverside Cemetery, Defiance, Ohio, the Rev. L. Zehner, officiant.

C. H. MATTHIAS

George C. Koenig (March 7, 1894, Brooklyn, N. Y., to November 24, 1950, White Plains, N. Y.), son of the Rev. and Mrs. George Koenig; graduated from Concordia Seminary, St. Louis, 1916. Pastor of Trinity, Brooklyn, N. Y., 1916 to 1922; St. Paul's of Tremont, N. Y. C., 1922 to 1948; Trinity of Hawthorne, N. Y., 1948 to 1950. First Vice-President of the Atlantic District, 1933 to 1942, President in 1943, First Vice-President, 1946 to 1950. Member of Board of Control of Concordia, Bronxville; chairman of the Mission Committee of the Atlantic District; one of founders of the American Lutheran Publicity Bureau; managing editor of the *American Lutheran* magazine from 1920 to 1925, later a member of the editorial staff; active on national and regional committees of Synod; author of a number of devotional booklets and an outstanding preacher. In 1925 married Irene Pieper, who survives with his mother and sister. Funeral services at St. Paul's, Tremont, N. Y., conducted by the undersigned, with Prof. Oswald Hoffmann, preacher, and President H. J. Rippe speaking on behalf of the District. Another service was conducted at Trinity, Hawthorne, N. Y., by the Rev. Fred Lindemann, with the undersigned as preacher. Prof. L. Heinrichsmeyer led the devotions before departure to Ferncliff Cemetery, Hartsdale, N. Y. At the grave the lessons were read by Prof. Henry Proehl, and the Rev. Erwin Spruth read the committal service.

ARTHUR M. WEBER

Walter Emil Joachim Schuldt (January 31, 1885, Batavia, Ill., to December 4, 1950, Cortland, N. Y.), son of Frederick and Albertina Groehner Schuldt; graduated, Concordia Seminary, Springfield, Ill., 1911. Served nine stations in the Virginia mission field, 1911 to 1919; pastor, Trinity, Freedom, and St. Peter's, Knob, Pa., 1919 to 1926; Trinity, West Seneca, N. Y., 1926 to 1937; Superintendent, Lutheran Children's Home and Home for the Aged, Marwood, Pa., 1937 to 1944; St. Paul's, Cortland, N. Y., 1944 until retirement, January 31, 1950. In 1912 married Elisa Suechting, Baltimore, Md., who survives with two daughters and two sons, including the Rev. Bernard Schuldt of Buffalo, eight brothers, one sister, and five grandchildren. Funeral service, St. Paul's, Cortland, the Rev. Marcus Heilman, officiant, and the Rev. Paul Boriack, preacher; interment, St. Paul's Cemetery, Baltimore, Md., the Rev. George Horn, officiant.

CORR.

Frederick Otto Schulz (September 21, 1870, Random Lake, Wis., to November 16, 1950, North Tonawanda, N. Y.), son of Robert and Johanna Zuengler Scholz; graduated from Concordia Seminary, Springfield, Ill., 1893. Pastor at St. Mark's, North Tonawanda, N. Y., 1893 to 1899; Immanuel, Tonawanda, N. Y., 1899 until retirement in 1943. He served the Eastern District as Circuit Visitor and as chairman of the District Mission Board. In 1894 he married Emma Scholz, Granton, Wis., who died in 1943. He is survived by two sons, including the Rev. Arno Scholz, Fort Wayne, Ind., and one daughter. Funeral services conducted at St. Paul's, North Tonawanda, the undersigned preaching on Gen. 24:56, the text chosen by Pastor Scholz. Officiants, the Rev. Paul Hartenberger at the home, the Rev. Frank Schwartz at the church and grave.

PAUL FRETTHOLD

Louis Otto Walper (June 23, 1880, Dashwood, Ontario, to October 30, 1950, Fort Wayne, Ind.), son of August and Louise Barg Walper; graduated, Concordia Seminary, St. Louis, 1905. Pastor at Josephburg, Alberta, 1905 to 1907; Rollo, N. Dak., 1907 to 1909; Grand Forks, Iowa, 1909 to 1912; Meriden, Iowa, 1912 to 1920; Sanborn, Iowa, 1920 to 1929; Waverly and Denver, Iowa, 1929 to 1939; Our Savior, Momence, Ill., 1939 to 1950. In 1905 married Emma Oetting, who preceded him in death in 1940. He is survived by four sisters and one brother. Funeral, November 2, Our Savior, Momence, the Rev. A. H. Semmann, liturgist, and the undersigned, preacher. Interment at Concordia Cemetery, Fort Wayne.

HAROLD J. WUNDERLICH

New PUBLICATIONS

Tracts: "Young People Need the Bible Class," 5 cents; "Confidential Chat with Beginning Sunday School Teachers" by Lois Schoenfeld, 10 cents; Tract 175, "Building the Christian Home" by O. E. Feucht, 10 cents; Tract 179, "Christian Courtship," by Dr. E. W. Frenk, 10 cents. Concordia Publishing House, Saint Louis, Mo.

These imporant tracts are neatly printed and will serve well for group discussion.

R. R. C.

The Little Bach Book. Edited by Theodore Hoelty-Nickel. Valparaiso University Press, Valparaiso, Ind. 162 pages, 5¾×8½. $3.00.

In eleven brief articles a series of amateur and professional musicologists collaborate in sharing their own enjoyment of Bach and realization of his importance to the Christian Church with those who will read. Despite the modest size and cost of the book, it is remarkably detailed in much of its contents. The "selected list of Bach recordings" will be highly appreciated.

R. R. C.

Problems That Plague the Saints. By W. A. Poovey. The Wartburg Press, Columbus, Ohio. 1950. 184 pages, 5½×8. $2.00.

Pastor Poovey takes up common difficulties and handicaps in Christian thinking and writes so smoothly and interestingly about them that his corrective of the Gospel gets applied well. Various readers will be struck in different ways. This reviewer particularly liked "Procrustes," the technique of trimming the Bible to suit the purpose, and "The New Idolatry," concerning enthusiasm for the eloquence of preachers. This is the sort of little book that our families will hand on to others.

R. R. C.

Report of the Ninety-First Synod of Augustana Evangelical Lutheran Church, June 6—11, 1950. Edited by D. Verner Swanson. Augustana Book Concern, Rock Island, Ill. 655 pages, 6×8¾.

This stout volume comprises directories and rosters of the Augustana Church, the proceedings of its recent synod in Washington, D. C., and the minutes of the Women's Missionary Society Convention. Reports are unusually ample, and the concern of the Church in the national and world scene comes to the surface adequately.

R. R. C.

The Augustana Lutheran Church in America, Pioneer Period 1846—1860. By Oscar N. Olson. Augustana Book Concern, Rock Island, Ill. 1950. 5½×7¾, xvi+397 pages. $3.50.

This is the first of a projected three-volume series chronicling the history of the Augustana Church. Dr. Olson is a minister of his Church and a skillful historian. In method his book repeats itself remarkably little. In content it goes into amazingly acute detail, yet succeeds in providing adequate study of background and causes. Missouri Synod members will be much interested in this story of a Church that originated on American soil by immigrants. Unusually interesting to this reviewer are the accounts of pioneer pastors and the record of the Synod of Northern Illinois, which succeeded for a time to pool the activities of four ethnic Lutheran groups. Here "Illinois State University" at Springfield is of interest. A fine job!

R. R. C.

MUSIC

Reviewed by Walter Wismar

Glory Be to God the Father (CH 64). Chorale. Arranged by Matthew N. Lundquist. SATB. A cappella or with organ. 17 cents.

A short, easy, festive anthem of three pages on an old chorale melody. Sopranos and altos are divided for several measures.

Jesu, Thou the Only Pure One (MS 1003). By Felice Anerio. Edited by Matthew N. Lundquist. SATB. A cappella. 15 cents.

Previously we have seen only one choir number by Anerio in publication. Here is another short number by the Italian composer, who writes in the Palestrina style. If sung as directed, "Quietly and worthily," will prove very effective.

Chorale Preludes. By Healey Willan. Concordia Publishing House. $1.50.

These six Chorale Preludes represent ther ambitious and auspicious venture Concordia Publishing House. Dr. Healey llan, the dean of Canadian composers, is of the most highly respected church sicians on our continent. The preludes ify the following hymns: Nos. 90, 97, 220, 234, and 589, and are models of rchly music. They may well serve young aspiring composers as models. difficult, but they do require study for rect interpretation.

God, Forsake Me Not (CH 65). By Edgar H. Aufdemberge. SATB. A cappella or with organ. 24 cents.

After a preludial introduction of twelve asures by the choir, the choral melody *Gott, du frommer Gott* is projected by sopranos, the other voices embellishing this *cantus firmus* with easy contrapuntal melodies. The introduction is repeated as a coda. Church choirs will e no difficulty learning this interesting hem.

en in the Hour of Utmost Need (CH 66). By Edgar H. Aufdemberge. SATB. A cappella or with organ. 23 cents.

Another easy, worth-while number. e soprano and tenor take the lead, and a beautiful and fitting climax the third nza is sung in simple harmony.

une God, Be Thou Our Stay (CH 67). By Matthew N. Lundquist. SATB. A cappella. 23 cents.

Dr. Lundquist reveals excellent craftsnship, writing easily and fluently in all ms, large or small, and his talent and sicianship are evident on every page his music.

The pre-Reformation melody of this hem is the old chant, *Gott der Vater 'in' uns bei*, treated canonically as a nd polyphonic motet for mixed voices. s dedicated to Prof. Emil Backer and Choir of Dr. Martin Luther College at w Ulm, Minn.

e Day Thou Gavest, Lord, Is Ended (CH 71). By Matthew N. Lundquist. SATB. A cappella. 17 cents.

A chorale motet for an evening service concert, based on a melody from Freyghausen's *Geistreiches Gesangbuch*. oranos and altos participate in division. the new numbers, CH 67 through 71, give a fine testimony of Lundquist's cial talent and diligence.

bor, Suffer (MS 1005). By Tommaso Da Vittoria. Edited by Matthew N. Lundquist. A cappella. SATB. 15 cents.

Next to Palestrina, Vittoria was perps the greatest composer of the Roman ool. This may be just the number ded for a special occasion. The text rom 2 Timothy 2:3 and Revelation 2:10. t difficult.

God and Not on Human Trust (MS 1006). By Johann Pachelbel. Edited by Matthew N. Lundquist. SATB. A cappella. 30 cents.

Johann Pachelbel is a composer of exllent organ music. The motet is based *Was Gott tut, das ist wohlgetan*, which given to the soprano as *cantus firmus*. The three lower voices furnish the counterpoint and harmonic background by imitation of motifs and figures which have been gleaned from the *cantus* — in the best Pachelbel manner.

Jesu, I Will Ponder Now (MS 1004). By Heinrich Schuetz. Edited by Matthew N. Lundquist. SATB. A cappella. 24 cents.

Sigismund von Birken's Lenten hymn *Jesu, deine Passion will ich jetzt bedenken*, furnishes the text for the Passion music. Six pages in length. Not difficult.

Announcements

Ordinations and Installations

PASTORS

Installed:

Ankney, C. D., St. Paul, Chambers, Nebr., by Walter Hartmann, Dec. 10.
Gerken, Oscar A., St. Matthew, Walled Lake; Christ, Milford, Mich., by Walter C. Gerken, Dec. 3.
Gutknecht, Theo., St. Paul, Sigel, Ill., by Walter F. Lieder, Dec. 3.
Holsten, A. Willard, assistant, Redeemer, St. Albans, L. I., N. Y., by Paul H. Scaer, Dec. 3.
Huth, H. A., Our Redeemer, Cloquet, Minn., by Paul E. Krause; St. John, Grand Lake, Minn., by W. H. Bouman, Dec. 10.
Kuegele, F. R., St. John, White; Zion, Wellfleet, Nebr., by Robert J. Leege, Dec. 10.
Maier, Simon, Christ, Leduc; St. Peter, Nisku, Alta., Can., by C. I. Klewer, Nov. 26.
Paul, Herman L., Trinity near St. Paul, Minn., by Oswald Volz, Dec. 3.
Schulte, Edward N., Good Shepherd, Detroit, Mich., by E. W. Nuelken, Nov. 5.
Wedig, William F., St. Paul, New Orleans, La., by W. J. H. Wedig, Dec. 3.
Zucker, F. H., Christ, Pascagoula, Miss., by W. H. Hafner, Dec. 10.

Commissioned:

Grunow, W. O., Crescent City Mission, Crescent City, Calif., by O. H. Reinboth, Dec. 3.

TEACHER

Installed:

Watkins, Morris G., Bethlehem, Denver, Colo., by M. E. Mayer, Jr., Nov. 19.

Cornerstone Laying

Omaha, Nebr. Hope, school, Nov. 26.

Dedications

Bourbon, Mo. Concordia, church.
Clinton, Iowa. Trinity, church addition, Dec. 17.
Denver, Colo. Bethlehem, school, Sept. 10.
Hooker, Okla. St. John, church, Oct. 22.
Hoopeston, Ill. Good Shepherd, renovated church, Dec. 3.
Lake George, Minn. Trinity, church, Oct. 15.
Rochester, Mich. St. John, church and school, March 12.
Snyder, N. Y. Amherst, parish hall-chapel, Nov. 19.

Anniversaries

De Soto, Mo. Redeemer, the 25th, Nov. 26.
St. Charles, Ill. St. Mark, the 25th, Dec. 3.

A Renunciation of Membership in Synod

The undersigned herewith regretfully announce that *Dr. P. E. Kretzmann*, Cuba, Mo., has renounced his membership in Synod. — J. W. BEHNKEN, *President*, The Lutheran Church — Missouri Synod; A. H. WERFELMANN, *President*, Northern Illinois District; E. L. ROSCHKE, *President*, Western District.

Acknowledgment and Announcement

The Commission on Fraternal Organizations herewith expresses Synod's thanks to the family of the late Dr. Theo. Graebner for bequeathing to Concordia Seminary Dr. Graebner's extensive files on fraternal organizations. Through the passing of Dr. Graebner, the Commission has sustained a serious loss since Dr. Graebner had, over a period of many years, acquired a wide knowledge of, and rare insights into, the operations of fraternal organizations. Yet, though dead, he still speaks through his voluminous files. The Commission hopes, therefore, with the help of God, to continue the work which Dr. Graebner carried on and is ready to assist pastors desiring information on fraternal organizations. Kindly address either one of the present members of the Commission: the Rev. Julius W. Acker, 9 Elizabeth St., Hammond, Ind., or Prof. Paul M. Bretscher, 801 De Mun Ave., St. Louis 5, Mo.

A Call for Candidates to Fill Vacancies in the Faculty of Concordia Teachers College and Concordia High School, Seward, Nebr.

Due to the retirement of Prof. H. L. Hardt and Prof. Paul Reuter and the transfer of Prof. L. C. Wuerffel to Concordia Seminary, St. Louis, Mo., three vacancies exist in the called membership of the faculties of Concordia Teachers College and Concordia High School. With the consent of the Board for Higher Education, the Board of Control herewith issues a call for candidates for three associate professorships. Congregations are invited and urged to nominate candidates for any one or all of these vacancies. A more detailed description of our needs follows:

1. An associate professor in the languages, especially German, on the Concordia Teachers College faculty. A candidate for this position should have earned a Master's degree or be in a position to obtain one in the near future. He should possess in addition to the usual qualifications special interest in and preparation for the teaching of German in the college department. It is desirable that he be able to teach in another subject matter field.
2. An associate professor to teach religion and to assist in the field of student guidance in both the college and the high school. A candidate for this position should have specialized preparation in the fields of guidance and religion. He should have earned a Master's degree in either field or be in a position to obtain one in the near future.
3. An associate professorship with membership on the Concordia High School faculty is to be filled by a man qualified to teach, preferably in the social science area. He should be qualified by training and experience in secondary school administration.

Nominations are to be made by February 5, and the names of the nominees as well as all pertinent information about them are to be sent to: BOARD OF CONTROL, MR. W. O. LEPPIN, *Secretary*, Concordia Teachers College, Seward, Nebr.

Wanted

Altar cross and *candlesticks* for use in Sunday school room by a mission congregation. Please write, the REV. EDWARD P. MERKEL, 109 Vley Rd., Scotia 2, N. Y.

Changes of Address

Pastors

Gerhardt, Arthur H., 1080 Western Ave., Albany 3, N. Y.
Gerken, O. A., Walled Lake, Mich.
Gnuse, Waldemar, 3554A California Ave., St. Louis 18, Mo.
Gunther, R. Elmer, 14138 Clarkdale Ave., Norwalk, Calif.
Gyle, Francis G., 7209 Nashville Ave., St. Louis 17, Mo.
Lutz, E. H., 105 W. Third St., Tillamook, Oreg.
Malte, Eric C., 111 Highland Rd., Penn Hills, Pittsburgh 35, Pa.
Medler, W. H., 7304 Vassar Ave., Canoga Park, Calif.
Meibohm, Richard P., 16405 Valleyview, Cleveland 11, Ohio.
Mennen, Chaplain George E., 3345th Tech. Tng. Wg., Chanute AFB, Ill.
Petersen, Herman W., 4341 Schenley Farms Terr., Pittsburgh 13, Pa.
Schroeder, George C., 110 Graham Ave., San Jose, Calif.
Thalacker, L. E., 1371 N. E. Lenington, Kankakee, Ill.
Vetter, W. C., R. 5, Decatur, Ind.
Zoch, Gustave A., 707 Sloan St., Taylor, Tex.
Zucker, F. H., 318 S. Pascagoula St., Pascagoula, Miss.

Teachers

Ahlschwede, M. C., 308½ N. Lincoln Ave., Apt. 8, Hastings, Nebr.
Luebke, F. J., 6230 S. Kingshighway, St. Louis 9, Mo.
Luedtke, Frank K., Box 41, Plato, Minn.

Hold High Thy Torch

The Savior walks on earth today,
In country lane or city street;
With gaze that pierces every heart
He searches in the crowd to greet
One soul who hungers for His Word
That He may bless Him with His grace —
But in the cold, indifferent throng
How few the souls who seek His face!

O Savior, Thou hast bled and died
That we might have eternal life.
Thou hast accomplished all required
To give us victory after strife.
Woe unto man that he has spurned
The grace of God from day to day!
Ours be the blame if we have failed
To find in Christ the Life, the Way.

Hold high thy torch, O Bride of Christ,
Church of the Ever-living Word;
Cherish this priceless Treasure, kept
Throughout all ages, by our Lord.
Spread out thine arms, fling far this Word,
Which only can the soul reclaim;
Rest not, nor stay thy blessed work
Till every tongue confess His name.

I. M. E. C.

"I Know Whom I Have Believed"

2 Tim. 1:12

I may not see God's purpose for life's sorrows and its woe,
I may not know the reason He retards my progress so,
But I know He has a purpose,
And I know my life is planned,
And I know my name is written
In the hollow of His hand.

I may not see the future, for it may be dark as night,
There may not be a glimmer of a star to give me light,
But I know that God still guides me,
And I know His way is sure,
And I know He'll walk beside me,
And His mercy shall endure.

I may not feel His pardon for the sins I have confessed,
For feelings are deceitful, but upon His Word I'll rest.
For I know His blood has cleansed me,
And I know He will receive,
For His blessed Word has told me,
Those who in His Word believe.

ESTHER A. SCHUMANN

In Thy Name

Lord, in Thy Name I rest me
And cast aside the cares of day;
Of anxious thoughts divest me.
I seek but Thee, my Strength and Stay.
In Thy Name I will gladly
Now bid this world good night;
Its pleasures viewing sadly,
Its joys not my delight.
In Thy Name I confide me
To rest and quiet sleep;
No evil shall betide me
If Thou the watch dost keep.

In Thy Name I would ever
Give thanks before Thy bounteous throne,
My praises ceasing never,
For Thou the Giver art alone.
In Thy Name I would bring Thee
A song on harps of gold;
My spirit rise to sing Thee
Glad hymns of praise untold.
In Thy Name I implore Thee,
Let me be reconciled;
Sin-burdened, bowed before Thee —
Have patience with Thy child.

In Thy Name all my yearning
Is fixed on Heaven's Paradise;
My eager heart discerning
Wherein abiding gladness lies.
In Thy Name I shall waken,
When ends the starry night,
With confidence unshaken
To greet the morning light.
In Thy Name I shall serve Thee
Till all my days are done.
To Thy Great Day preserve me.
Lord, Make me Thine alone.

ELIZABETH QUITMEYER
Translated from "In dein'm Namen," Bonifacius Stoelzlein, ca. 1658

Keep Christmas Alive in Your Heart

Already the echo grows dimmer,
So quickly the season is past,
This season of joy and of gladness.
Oh, don't let it go — hold it fast!

For the Christ who has brought us salvation,
From whom comes all gladness and cheer
Is not just the Christ for a season,
His love will abide through the year.

Then away with all fears and all fretting,
Away with the clatter and din;
Let your heart be a sweet place of refuge
Where this Christ shall be glad to move in.

And the joy of the holiday season
Will linger and never depart,
For if Christ lives within, He will ever
Keep Christmas alive in your heart.

ESTHER A. SCHUMANN

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Grants of $1,000 plus tuition and fees are again available to Lutheran graduate students in medical social work through the Wheat Ridge Foundation scholarship fund. The grant is renewable for a second year of study if the student's school record is satisfactory.

To be eligible for the 1951—52 scholarships, a student must have graduated from an accredited college or university by June, 1951; be a member in good standing of a Lutheran congregation; agree to accept employment for at least two years with the Wheat Ridge Foundation after completing his graduate studies; and agree to enroll at a school approved by the Foundation and the American Association of Medical Social Workers. Students already doing graduate study in this field may also apply.

Application should be completed by April 1, 1951. Information may be secured from the Wheat Ridge Foundation Committee on Scholarships, Valparaiso University, Valparaiso, Ind.

Federal aid to schools was opposed by the Dallas, Tex., Methodist District Conference, representing 40,000 Methodists in the city's 39 churches. The 500 laymen and ministers at the conference meeting said such aid would be a wedge leading to a breakdown of the nation's traditional separation of Church and State.

The Church of Finland has established two scholarships for a year's study in Finland for pastors working among the Finnish Suomi Synod in the U. S. First recipient is the Rev. Walter J. Kukkonen, Suomi home missions secretary, who has been studying at the University of Helsinki since 1949.

Sponsorships for displaced persons are becoming scarce, but are still urgently needed, it was revealed by Mrs. Mary P. Wilson, Illinois resettlement administrator for the National Lutheran Council. Most sponsors want farm help or domestic workers, she said. However, displaced persons seeking entry are large families, professional and white collar people, widows, children, the elderly, and the handicapped. The majority are Estonian and Latvian, nationalities which are highly educated and ambitious, and they naturally seek professional places after arriving in America. The new DP law says they must remain on the job for which they were originally sponsored for a year.

An Armed Services program is being reactivated by the National Lutheran Council. The N. L. C. is investigating possibility of joint sponsorship with the Missouri Synod, Dr. Paul C. Empie, N. L. C. Executive Director, stated. If the cooperative effort is undertaken, he said, a budget of $500,000 will be proposed for 1951, sixty per cent to be contributed by the N. L. C. and the balance by the Missouri Synod. Meanwhile the N. L. C. has set aside $50,000 from reserve funds to start the program, which seems imperative at this time of national emergency and imminent mobilization.